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end of the house. The thatch is carried in the usual way on rafters (de' atulu akikatopo) which radiate from the asaru apone to a beam resting on two uprights at some distance beyond the end of the house proper. The roof of the fall-back is carried down to the level of the side eaves of the house (about two feet above the ground). Thus this unusual type of house-end successfully closes off one end of the house so that entrance is convenient from the other end only. At the same time a small triangular opening is left under the end of the gable, through which the air, although not the rain, may enter.

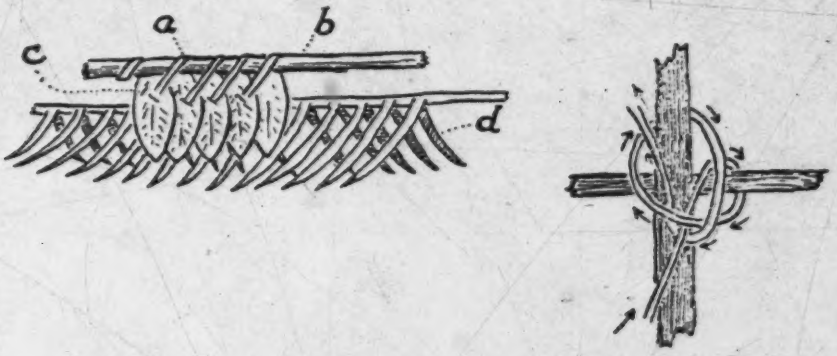

FIGURE 4

Thatch (left) and beam-tying (right) used at Sawari. In the drawing to the left, the various parts of the thatch are lettered as follows: the stem of the ballidana leaf (a), is bent over wooden stringer (b), and inserted into punctured blade of preceding leaf (c); manicol leaf split lengthwise through central rib, and subsidiary spears (d) reversed so as to cross each other.

Another variant in house construction is the steep pitched type known as nose'noto. The steep pitch of the roof produces a higher ridge pole and necessitates the use of cross struts to bind together the rafters (Fig. 3, Type D).

House furniture is comparatively simple and may be grouped under the heads of hammocks, benches, and household utensils. Utensils and containers which are found about every house are described elsewhere.

All persons sleep in hammocks, which are slung from sturdier parts of the house frame (tie-beams or runners). No covering is used other than the hammock itself, which is wrapped around the body. A fire is kept burning near each hammock during the night, and it is necessary for someone to get up every two hours or so to

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513 blow up the fire and put on fuel. The man often slings his hammock
354 directly under that of his wife, so that he can more easily rise to
tend the fire. Usually the people retire shortly after dark, but a
521 lively conversation ensues as they lie in their hammocks before
513 going to sleep. There is much shouting back and forth between the houses and a great deal of laughter. Most of the banter refers to incidents of the day with witty comments on the actions of certain individuals. One usually sleeps diagonally to the long axis of the hammock, as this enables the body to lie in a more nearly horizontal position than otherwise. In slinging the hammock, care must be taken that it describes a gentle curve when it hangs empty; too deep a curve does not enable the sleeper to stretch out in a horizontal position; too shallowly hung a hammock lacks the resiliency which makes for comfortable sleep, and at the same time, by placing unequal stress upon the leading strings, prevents the hammock from being moulded to the body of the occupant. It is obvious that the hammock is a well nigh perfect sleeping device in a tropical environment. It can be easily rolled up for carrying; it keeps the sleeper away from the dampness and the animal and insect pests on the ground; it provides its own springs and allows free circulation of air on all sides; it is easily washed and freed of pests.

352 Hammocks on the Barama are made in only one pattern, but
286 of two different materials. The cotton hammock is called maipure-pai'ipyo nimyoko. The fibre hammock, amose nimyoku, is made from the inner bark fibre of the amose (hibiscus). The latter is used only when cotton yarn is unavailable. The hammock is made on a loom (Plate 21, *a*) which consists simply of two upright stakes set in the ground. The yarn used in making the hammock is wound into a ball. One end of the yarn is tied to the bottom of one of the stakes. The yarn is then unwound off the ball and stretched to the opposite stake, around which it is carried. It is then stretched back to the first stake and carried around it, and so on, until the continuous warp, stretched between the two stakes, is of the proper width and ready to receive the weft. The binding elements of the weft vary in number from four to eight, and are woven, by the twining method, transversely across the hammock, at intervals of about six inches, from one end of the warp to the other. The weft actually consists of two elements or two pieces of twine which are in turn made up of two or more cotton yarns. In the weaving or twining,

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354 The fireplaces are important parts of every house, not from the structural point of view, but because they are the centers around which food is partaken and from which warmth radiates to protect the blanketless Caribs from the sudden chill of the jungle nights. No particular construction is necessary for the fireplace, although one spot is usually selected for the fire, on which the cooking is done. The pots are set directly upon the coals and are supported by the surrounding fire wood. The cassava pan, on the other hand, is supported on rough stones at a height of from four to eight inches above the coals. At night several supplementary fires may be kindled in various parts of the house to warm various hammocks. Figure 5 shows a diagrammatic representation of the nighttime arrangement of a medium sized house. An important [412] accessory of the fire is the fan, which incidently is seldom used for cooling the skin. In a settlement a fire practically never has to be started from scratch, because somewhere among the houses is usually one which has not been allowed to go out. To insure the continuance of the fire during absence of the occupants from the house, large logs are usually left radiating from the embers so that their ends retain living coals for a long time after the flame has [313] died down. Konta wood is considered good as a fire-holder. In starting a new fire from embers, fine splinters of dry wood are heaped in a conical pile over the embers and brought to a flame by blowing with the mouth or by fanning. The Indians are adept at securing dry or resinous kindling wood, even in a heavy rain. The wettest looking piece of wood in the jungle, if it is solid, can be trimmed down to its dry core, which can be shaved into kindling.

372 When confronted with the necessity of starting an entirely new 177 fire, the Carib usually relies, in these days, upon one of the following methods: matches, gunpowder and cartridge caps, or iron and flint. Safety matches may be bought at the trading posts at the standard price of ten cents for a one-cent box, and those natives who have any contact at all with the shops usually have at least one box of matches stored somewhere about the house, carefully protected from cold and damp. Naturally, these conveniences of white civilization are used only with the greatest parsimony. In emergencies, a man with ammunition can start a fire by exploding a cartridge cap into a small pinch of gun powder. Many of the men possess strike-a-light outfits consisting of a piece of flint and

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354 A sort of lamp or taper is sometimes made of beeswax and cotton. (Lamp, kororeta; beeswax, wawapone.) Yarn is taken from a discarded cotton hammock and made into a coil, which is encased in melted beeswax. The yarn serves as a wick.

417 352 [251] An adjunct of the house furniture is the drying rack (Carib, aripapone; creole, babracote). On the drying rack, meat is smoked over the fire. Drying racks are also erected outside the house for the purpose of airing and sun-drying cassava bread, split squashes, peppers, and other food. Only two of the patterns mentioned by Roth occur in the Barama country.[1] The three-stick type (Plate 18, *b*) is made with three sticks stuck into the ground like a tripod, with their tops tied together; about halfway from the ground they support a horizontal frame or rack. The four-upright type is a rectangular horizontal frame or grill supported on four upright forked sticks (Plate 13, *a*). The drying racks may vary in height and size and, as stated, may be situated inside or outside the house. Their several parts are tied together with bush-rope.

343 [341] As illustrated in the description and plan of the village of Sawari (Figs. 9–12), various subsidiary buildings and out-houses may be associated with the family dwelling. These serve the purposes of kitchen, storehouses, or drink houses, as the case may be. They are always four-pillar types of less elaborate construction than the dwelling itself, although the design may vary from one of the temporary benab types to the simpler forms of house design, usually without wall plates. Sometimes such a subsidiary house is a former dwelling converted into an outhouse when a newer and more elaborate dwelling is constructed. A structure to which every family aspires is a drink house (kanu'eti). Such a building shelters the kanu, or cassiri barrel, a large trough hollowed out of a single log, in which the drink is allowed to "set," and from which it is served at sprees. Families unfortunate enough not to possess a kanu use large pottery jars for holding the drink. In this case the jars are kept in the dwelling house, no special structure being necessary.

[415]

231 136 Numerous wild animals are regularly kept about the house as pets. Among the most important of these is the warakabra, a fowl with the iridescent plumage of a peacock and the abbreviated rump of a guinea hen; these birds set up a warning scream upon

[1] Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs*, pp. 276–277.